# Islamic Academy of Coventry

## Sīrah of Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ

## Part 1 - The Lineage of the Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ

Maulānā Ebrahim Noor



Sīrah of Muḥammad صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ
Part 1 - The Lineage of the Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ
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بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

## Introduction

I begin in the name of Allāh سُبْحَانَهُ وَتَعَالَىٰ Lord of the Worlds, and sending Peace & Salutations on our beloved Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

The life of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ has been recorded in great detail. There are many books of Sīrah available for us to read and thousands of Aḥadīth for us to ponder over. Among the great books of Sīrah are As-Sīratun Nabwiyyah by Ibn Hīshām رَحِمَهُ ٱللَّهُ & Sīrat-e-Mustafa by Maulāna Idrīs Khandelvi رَحِمَهُ ٱللَّهُ.

There are many events which take place in our institutions, which discuss the life of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ especially during the month of Rabīʿ Al-Awwal.

I felt that the story of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ should not be something, whose telling is limited to a single day in the year or even over the course of a month. It is something, which we should be constantly reading, studying and learning, taking heed of the life lessons, which should be implemented, in our own lives.

No matter how much we talk about Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, how much we discuss all the various events in his life, we cannot effectively portray or even do justice to the tests, trials,

tribulations, and the sacrifices of our beloved Rasūlullāh ﷺ, his family and the Ṣaḥābah رضي الله عنهم.

With this in mind, in the beginning of 2016 I started developing a series of presentations based upon the Sīrah of Rasūlullāh ﷺ, which I delivered at Masjid Zakariya in Coventry.

There was no initial plan as to how many sessions there would be in total, but each one would concentrate on a particular Event or Time Frame in his life.

These presentations would be delivered in a simple medium, which would appeal to the young as well as the old. The eventual aim would be to create a series of presentations covering his whole life, from the lineage of Rasūlullāh ﷺ, all the way, until he was taken into the hereafter. The presentations could then be delivered at other Madāris and Masājid as part of their Maktab Syllabus or regular programmes.

After each session, the presentation was recorded offline, with the slides and audio then uploaded onto our Academy website. All of the presentations up until now can be found on the following link:

http://www.islamicacademycoventry.org/kb/kbcontent/AU_Maulana_Ebrahim_Noor_Seerah_Workshop.html

As there was a lot of information in each session, I thought it would also be a good idea to have a booklet with the relevant information from that session and pictured of some of the slides as well. This information could then be referenced easily and the visual aids would also help in the explanation.

Eventually rather than having a single book explaining the life of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, there will Inshā'Allāh be a number of smaller booklets. Any reader will then be able to read the particular booklet on an Event or Time frame of their choice thus making it simpler to access the required information.

I pray that Allāh سُبْحَانَهُ وَتَعَالَىٰ accepts this work and makes it a means for all of us to learn more about the life of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and increase our love, respect and admiration for him & his companions رَضِيَ ٱللَّهُ عَنْهُمْ.

These booklets/presentations would not be possible without the continuous help of my classmates, colleagues and teachers from the Academy and Darul Uloom who are always there to help and advise me as well as the committee from Masjid Zakariya who have given me a platform to deliver. May Allāh سُبْحَانَهُ وَتَعَالَىٰ reward them and make them all a means of guidance for the Ummah of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

Ebrahim Noor – 24th Ṣafar 1440 (November 4th 2018)

## What is the purpose behind learning about the life of the Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ?

By learning about Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, we can understand how our religion of Islām started, we can learn about what life was like for the early Muslims and how the revelation from Allāh سُبْحَانَهُۥوَتَعَالَىٰ came down.

We can also learn about the Sacrifices our Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ and the Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ made and then learn to appreciate them more. We will develop more love and respect for them. We will develop a love for the Ḥaramayn. When we go there, it will be more meaningful, things will feel more familiar. We can try and adjust our lives and make them a reflection of the lives of our predecessors. Whatever new things we learn, we can also teach others.



## Durūd

Now before we begin, I would like to remind everyone to recite the durūd each time they hear/read the name of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ. The commandment for durūd comes from Allāh سُبۡحَانَهُۥوَتَعَالَىٰ himself.

In Surah Al-Ahzāb, Verse number 56, Allāh سُبۡحَانَهُۥوَتَعَالَىٰ mentions:

إِنَّ اللّٰهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ ۚ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ
وَسَلِّمُوْا تَسْلِيْمًا[1]

"Surely Allāh and his angels send blessings to the prophet, oh you who have believed, ask Allāh to confer blessings upon him and send your salām to him in abundance"

Therefore, we should send durūd on Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ every time we hear/read his name, and how do we do that? We can simply say Ṣalallāhu ʿAlayhi Wasallam. We can recite longer forms of durūd as well, as we do when we are reading Ṣalāt as long as it satisfies the criteria of durūd which is Ṣalāt and Salām, conveying blessings and peace upon him.

[1] Surah Al-Ahzāb – Verse 56

## Reward for Durūd

Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ mentions in a Ḥadīth from Sunan Abū Dāwūd.

من صلى على واحدة صلى الله عليه عشرا

“Whoever sends one durūd (blessings) upon me, Allāh سُبْحَانَهُ وَتَعَالَىٰ sends 10 blessings to him”

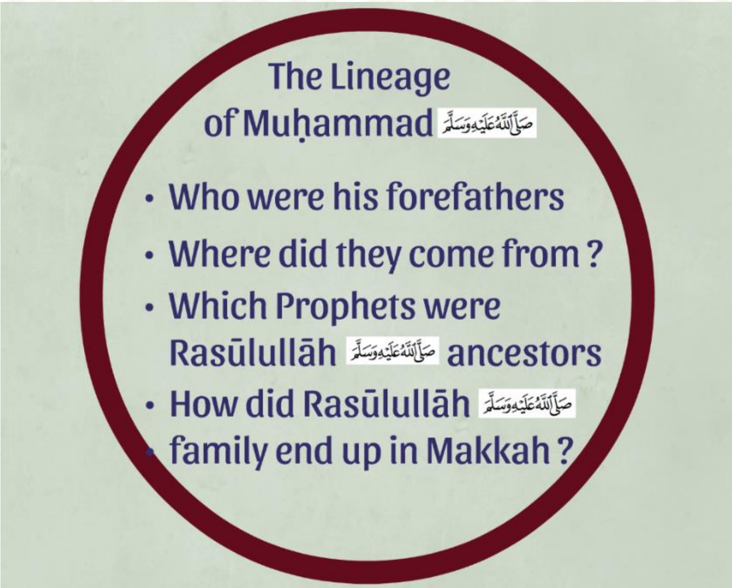
Subḥānallāh, so even this is a means of great reward to each and every one of us. Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ surely was and is a mercy for all of mankind.



## The Lineage of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ

The first 2 booklets will concentrate on the lineage of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ. Meaning, who were his forefathers, his ancestors? Where did they come from? Which Prophets did Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ descend from? How did the Prophet صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ family come to be in Makkah?

Maulāna Idrīs Khandelwi رَحِمَهُ ٱللَّٰهُ mentions that the lineage of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ, his nasab, is the highest and most honoured lineage in the world.



## Ibrāhīm عَلَيْهِ ٱلسَّلَامُ - The Friend of Allāh سُبْحَانَهُ وَتَعَالَىٰ

We will start by tracing Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ family all the way back to Ibrāhīm عَلَيْهِ ٱلسَّلَامُ. Now as we are talking about the earlier Prophets, from time to time, I will quote some sources from the Bible to show the differences in belief regarding certain events & personalities. From this, we will be able to learn the difference in belief, the difference in Aqīdah between Islām, Christianity and Judaism. This will also help us to educate our children who normally hear the Christian narrative of the Prophets, and it is imperative that they know the difference between the Islamic Aqīdah and the other religions.

We have all heard about Ibrāhīm عَلَيْهِ ٱلسَّلَامُ. Many people are even named after him Subḥānallāh! He plays a major part in our religion, and in fact he is revered in all 3 monotheistic religions, Islām, Judaism and Christianity. In the Bible, he is initially referred to as Abram, and later on Abraham. In Hebrew this can be translated to 'father of many'. In Arabic, in the Qur'ān his name is Ibrāhīm عَلَيْهِ ٱلسَّلَامُ.

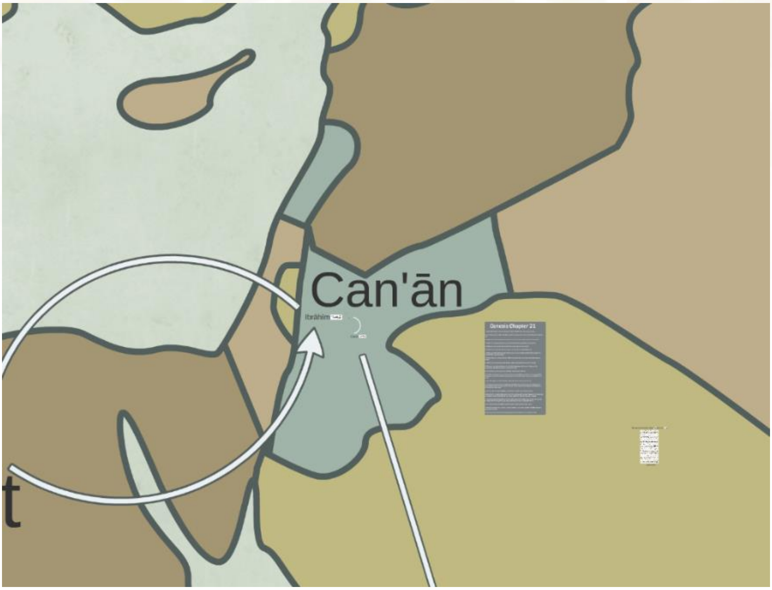
If we look in the Bible, (I have used the New International version as reference) the story of Ibrāhīm عَلَيْهِ ٱلسَّلَامُ is mentioned in the Book of Genesis, which is the first book of the Old Testament.

With regards to the Qur'ān, it mentions the name of Ibrāhīm عَلَيْهِ ٱلسَّلَامُ 69 times.

## Can'ān

Ibrāhīm عَلَيْهِ ٱلسَّلَامُ lived in the land of Can'ān and his father was called Āzar who used to make idols. The people used to be idol worshippers.

Ibrāhīm عَلَيْهِ ٱلسَّلَامُ did not conform to their beliefs and searched for the truth. We hear the story about when he broke the idols so the people could realize they were worshipping deities, which could not help them, could not hear them, and could not talk to them. He followed the path of monotheism, belief in one God, Allāh سُبْحَانَهُ وَتَعَالَى



Allāh سُبْحَانَهُ وَتَعَالَىٰ tells us in Surah Āl-Imrān, Verse 67:

مَا كَانَ اِبْرٰهِيْمُ يَهُوْدِيًّا وَّلَا نَصْرَانِيًّا وَّ لٰكِنْ كَانَ حَنِيْفًا مُّسْلِمًا
وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ

"Ibrahim عَلَيْهِ ٱلسَّلَامُ was neither a Jew nor a Christian. But he was upright, a Muslim [submitting to Allāh سُبْحَانَهُ وَتَعَالَىٰ], and was not one of those who associate partners with Allah"

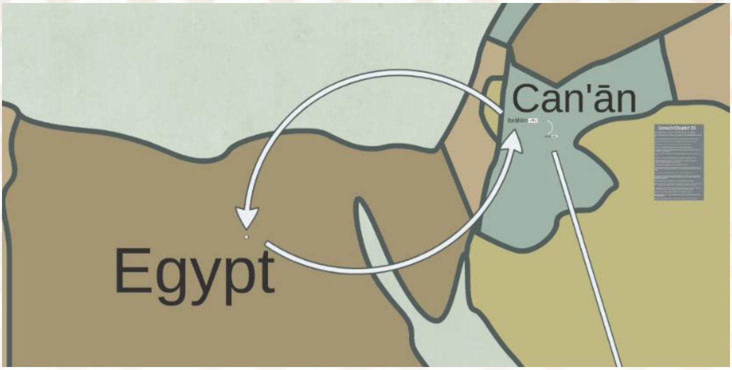
## Sārah & Hājar رَضِيَ ٱللَّهُ عَنْهُمَا

Ibrāhīm عَلَيْهِ ٱلسَّلَامُ first wife was called Sārah رَضِيَ ٱللَّهُ عَنْهَا. She is also known as Sarai in the bible. Now Sārah رَضِيَ ٱللَّهُ عَنْهَا had no children until much later on, we will discuss this later Inshā'Allāh.




There is a lengthy Ḥadīth in Ṣaḥīḥ Al-Bukhāri in Kitābul Anbiyāh, the book of Prophets that tells us about one occasion when Ibrāhīm عَلَيْهِ ٱلسَّلَامُ and his wife Sārah رَضِيَ ٱللَّهُ عَنْهَا were going on a journey.

Now this journey took Ibrāhīm عَلَيۡهِٱلسَّلَامُ and Sārah رَضِيَٱللَّهُعَنۡهَا towards the land of Egypt.




As they were passing by an area, which was ruled by a tyrant, someone told this tyrant that Ibrāhīm عَلَيۡهِٱلسَّلَامُ was with a very charming woman so the tyrant sent for him.

He asked Ibrāhīm عَلَيۡهِٱلسَّلَامُ who is this woman? (Meaning who was Sārah رَضِيَٱللَّهُعَنۡهَا), and Ibrāhīm عَلَيۡهِٱلسَّلَامُ said she is my sister. Ibrāhīm عَلَيۡهِٱلسَّلَامُ went to Sārah رَضِيَٱللَّهُعَنۡهَا and told her the reasoning behind his answer. He said to her that there are no believers on the surface of the earth apart from you and me. This man asked me about you and I have told him you are my sister so do not contradict my statement.

There is a Ḥadīth in Ṣaḥīḥ Muslim that tells us that Ibrāhīm عَلَيۡهِٱلسَّلَامُ said to his wife "If these people were to know that you are my wife they would snatch you away from me, so if they ask you, tell them you are my sister and in fact you are my sister in Islām".

Now the tyrant called for Sārah رَضِيَ ٱللَّهُ عَنْهَا and she went to him. He tried to take hold of her hand but his hand became stiff.

He asked Sārah رَضِيَ ٱللَّهُ عَنْهَا to pray to Allāh سُبْحَانَهُ وَتَعَالَىٰ for him and that he would not harm her. Sārah رَضِيَ ٱللَّهُ عَنْهَا prayed to Allāh سُبْحَانَهُ وَتَعَالَىٰ to cure him and he got cured.

He then tried to take hold of her a second time. Again, his hand got stiff and he asked Sārah رَضِيَ ٱللَّهُ عَنْهَا to pray for him. Again, she prayed and again he was cured.

The tyrant then called one of his guards who had brought her and said "you have not brought me a human being but have brought me a devil"

The tyrant then gave Hājar رَضِيَ ٱللَّهُ عَنْهَا as a girl-servant to Sārah رَضِيَ ٱللَّهُ عَنْهَا and sent both her and Ibrāhīm عَلَيْهِ ٱلسَّلَامُ on their way.

Ibrāhīm عَلَيْهِ ٱلسَّلَامُ returned with Sārah رَضِيَ ٱللَّهُ عَنْهَا and her maidservant Hājar رَضِيَ ٱللَّهُ عَنْهَا.

# The Children of Ibrāhīm عَلَيْهِ ٱلسَّلَامُ

Sārah رَضِيَ ٱللَّهُ عَنْهَا had no children by Ibrāhīm عَلَيْهِ ٱلسَّلَامُ so she gave Hājar رَضِيَ ٱللَّهُ عَنْهَا to Ibrāhīm عَلَيْهِ ٱلسَّلَامُ to take as his wife. Together they had a son and he was named Ismāʿīl عَلَيْهِ ٱلسَّلَامُ.

## Ismāʿīl عَلَيْهِ ٱلسَّلَامُ

Now Ismāʿīl عَلَيْهِ ٱلسَّلَامُ was the first born of Ibrāhīm عَلَيْهِ ٱلسَّلَامُ. He is known as Ishmael in the Bible and in chapter 16 of Genesis, it tells us about how Hājar رَضِيَ ٱللَّهُ عَنْهَا came to become Ibrāhīm عَلَيْهِ ٱلسَّلَامُ wife. The Bible mentions that Ibrāhīm عَلَيْهِ ٱلسَّلَامُ was 86 years old when Ismāʿīl عَلَيْهِ ٱلسَّلَامُ was born.

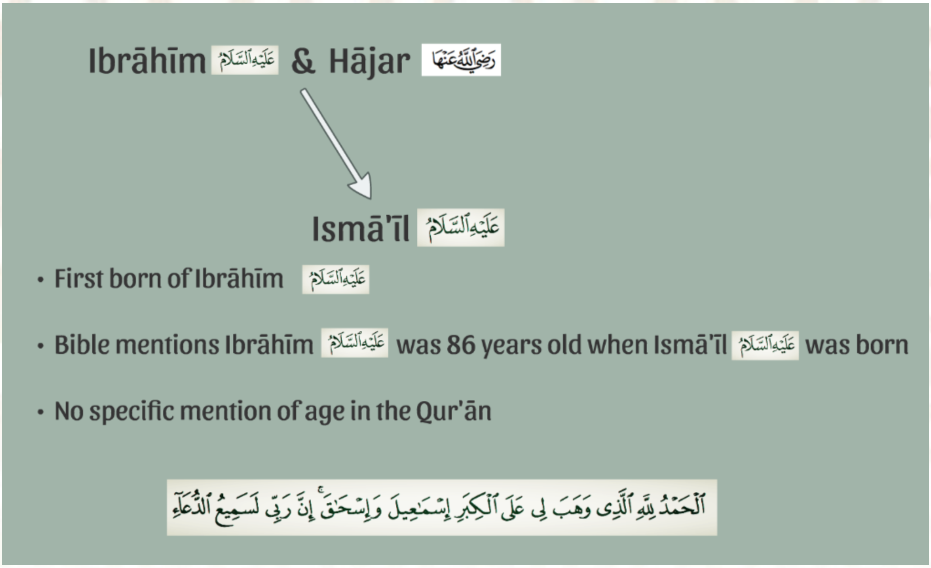
In the Qur'ān, there is no mention of Ibrāhīm عَلَيْهِ ٱلسَّلَامُ age, or that of Sārah رَضِيَ ٱللَّهُ عَنْهَا when either of his children were born.

In Surah Ibrāhīm, Verse 39 it does say:

اَلْحَمْدُ لِلّٰهِ الَّذِىْ وَهَبَ لِىْ عَلَى الْـكِبَرِ اِسْمٰعِيْلَ وَاِسْحٰقَ اِنَّ رَبِّىْ لَسَمِيْعُ الدُّعَآءِ

"Praise be to Allāh who, despite my old age, blessed me with Ismāʿīl (Ishmael) and Isḥāq (Isaac), surely, my Lord is the One who listens to the prayer"

So from this we can deduce that Ibrāhīm عَلَيۡهِ ٱلسَّلَامُ was old when his children were born.




## Isḥāq عَلَيۡهِ ٱلسَّلَامُ

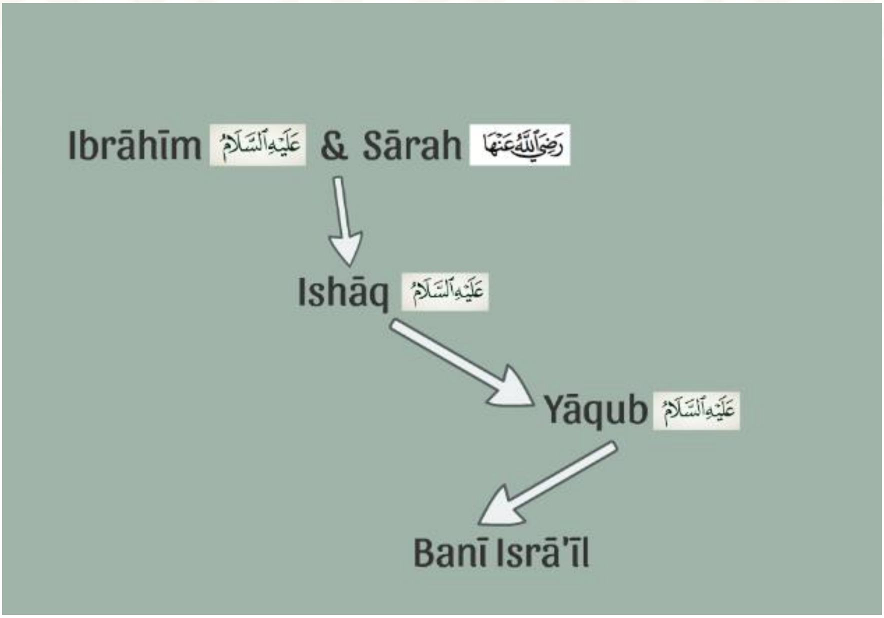
Now Allāh سُبۡحَانَهُۥ وَتَعَالَىٰ also granted Sārah رَضِيَ ٱللَّهُ عَنۡهَا a child and he was called Isḥāq عَلَيۡهِ ٱلسَّلَامُ. According to the bible, Ibrāhīm عَلَيۡهِ ٱلسَّلَامُ was 100 years when Isḥāq عَلَيۡهِ ٱلسَّلَامُ was born and Sārah رَضِيَ ٱللَّهُ عَنۡهَا was 86 years old. As I have mentioned the Qur'ān only tells us that Ibrāhīm was in his old age when both of his sons were born.

## The Banī Isrā'īl

Even though Ismāʿīl عَلَيْهِ ٱلسَّلَامُ was older, I want to first discuss Isḥāq عَلَيْهِ ٱلسَّلَامُ or Isaac, which is his Hebrew name. He was the younger son of Ibrāhīm عَلَيْهِ ٱلسَّلَامُ and is mentioned 17 times in the Qur'ān.

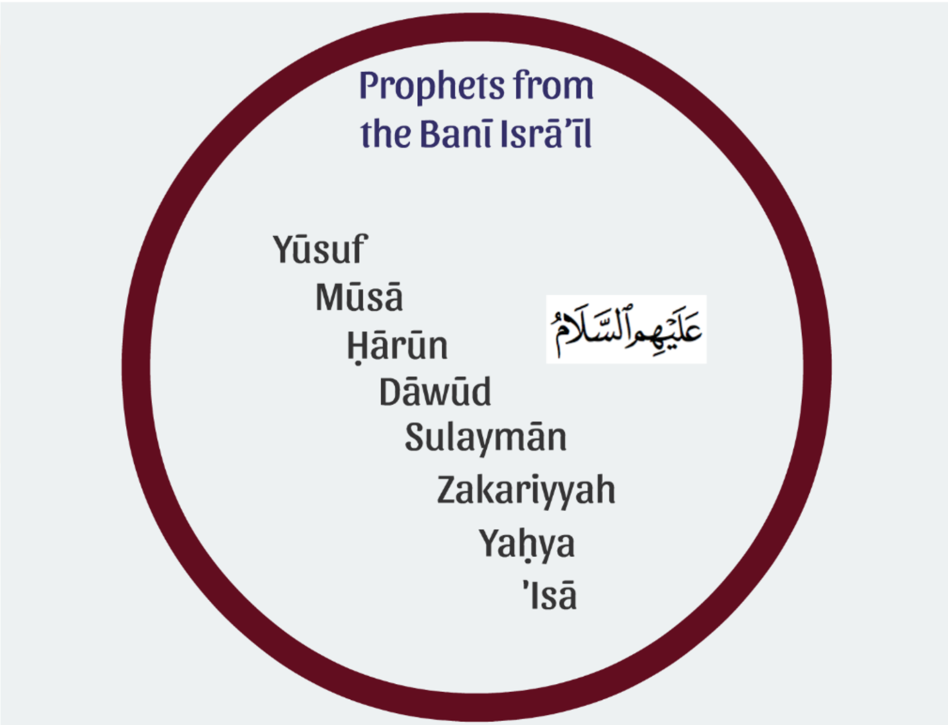
## Yāqūb عَلَيْهِ ٱلسَّلَامُ

Isḥāq عَلَيْهِ ٱلسَّلَامُ had a son called Yāqūb عَلَيْهِ ٱلسَّلَامُ. Yāqūb عَلَيْهِ ٱلسَّلَامُ also had another name which was Isrā'īl. So all of the descendants of Yāqūb عَلَيْهِ ٱلسَّلَامُ are known as the Banī Isrā'īl.



## The Prophets of the Banī Isrā'īl

There were many Prophets in the Banī Isrā'īl as you can see below. They all resided in the land of Can'ān for the most part, although some of them were born in Egypt after Yūsuf عَلَيۡهِٱلسَّلَامُ had been taken there.



## The Land of Arabia

Now how and why did Ibrāhīm عَلَيْهِ ٱلسَّلَامُ go with Hājar رَضِيَ ٱللَّهُ عَنْهَا to Arabia?

Firstly I will discuss what the Bible says about this incident and then Inshā'Allāh we will talk about what Islām says and the differences between the two.

## Genesis

In chapter 21 of Genesis, it talks about the birth of Isḥāq عَلَيْهِ ٱلسَّلَامُ and the events which followed after.

1 And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.
2 For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.
3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isāc.
4 And Abraham circumcised his son Isāc being eight days old, as God had commanded him.
5 And Abraham was a hundred years old, when his son Isāc was born unto him.
6 And Sarah said, God hath made me to laugh, so that all that hear will laugh with me.

7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age.
8 And the child grew, and was weaned: and Abraham made a great feast the same day that Isāc was weaned.
9 And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.
10 Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isāc.
11 And the thing was very grievous in Abraham's sight because of his son.
12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isāc shall thy seed be called.
13 And also of the son of the bondwoman will I make a nation, because he is thy seed.
14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba.
15 And the water was spent in the bottle, and she cast the child under one of the shrubs.
16 And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of

the child. And she sat over against him, and lift up her voice, and wept.
17 And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, what aileth thee, Hagar? Fear not; for God hath heard the voice of the lad where he is.
18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.
19 And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.
20 And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer[2]

## What the Bible says about Hājar رَضِيَ ٱللَّٰهُ عَنْهَا & Ismāʿīl عَلَيْهِ ٱلسَّلَامُ

So you can see, even in the Bible it tells us about how Hājar رَضِيَ ٱللَّٰهُ عَنْهَا left with Ismāʿīl عَلَيْهِ ٱلسَّلَامُ and she ran out of water. She was then given a well of water. It also tells us that Ismāʿīl عَلَيْهِ ٱلسَّلَامُ will be made a great nation as well.

Now if we take the order of events chronologically in the chapter we have just mentioned, according to Genesis chapter 16: verse 16, Ibrāhīm عَلَيْهِ ٱلسَّلَامُ was 86 years old when Ismāʿīl عَلَيْهِ ٱلسَّلَامُ was born. Genesis Chapter 21 verse 5 says Ibrāhīm عَلَيْهِ ٱلسَّلَامُ was 100 when Isḥāq عَلَيْهِ ٱلسَّلَامُ was born so at the time of this event, Ismāʿīl عَلَيْهِ ٱلسَّلَامُ would have been at least 14 around years old. But in verse 18 he is

[2] The Holy Bible - New International Version (Thompson Chain Reference Edition)

referred to as a child and Hājar رَضِيَ ٱللَّهُ عَنْهَا is also commanded to lift him up!

12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

13 And also of the son of the bondwoman will I make a nation, because he is thy seed.

14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba.

15 And the water was spent in the bottle, and she cast the child under one of the shrubs.

16 And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept.

17 And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is.

18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

19 And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

20 And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer

## What does Islām says about Hājar رَضِيَ ٱللَّهُ عَنْهَا & Ismāʿīl عَلَيْهِ ٱلسَّلَامُ

In Ṣaḥīḥ Al-Bukhāri, in Kitābul Anbiyā, there is a detailed Ḥadīth, which tells us about this event.

It is narrated by Ibn ʻAbbās رَضِيَ ٱللَّهُ عَنْهُ who says that "When what happened between Ibrāhīm عَلَيْهِ ٱلسَّلَامُ and his family happened" he left with Ismāʿīl عَلَيْهِ ٱلسَّلَامُ and the mother of Ismāʿīl عَلَيْهِ ٱلسَّلَامُ and with them they had a water skin which had water in it.

The mother of Ismāʿīl عَلَيْهِ ٱلسَّلَامُ drank from the water skin so she could increase her milk for her child until they came to Makkah. Ibrāhīm عَلَيْهِ ٱلسَّلَامُ put her under a tree and then Ibrāhīm عَلَيْهِ ٱلسَّلَامُ started to return to his family. So the mother of Ismāʿīl عَلَيْهِ ٱلسَّلَامُ started to follow him, until they reach 'Kadā'. She called him from behind and said "Oh Ibrāhīm عَلَيْهِ ٱلسَّلَامُ, to whom are you leaving us? He said "to Allāh". She said I am satisfied to be with Allāh".

He said that she returned and she continued to drink from the water skin so she could increase her milk for her child. Until when the water finished, she said if I go and look, I might see somebody. He said, that she went and climbed Ṣafā, and she looked and she looked to see if she could see anyone, but she could not see anyone. When she reached the valley, she climbed and came to Marwah and she did that many times. Then she said I should go and see what is happening with my child. So she went and she saw that he was in a state as if he was at the point of dying. She could

not endure watching him, she said I should go and look, maybe I could find someone, so she went and climbed Ṣafā, and she looked and she looked and could not see anyone. Until she did this seven times.

Then she said I should go and see what is happening (with my child) and she heard a voice. She said help us if there is good with you. It was Jibrīl عَلَيۡهِٱلسَّلَامُ, he said that Jibrīl عَلَيۡهِٱلسَّلَامُ, struck the earth with his heel like this and the water gushed out.

The mother of Ismāʿīl عَلَيۡهِٱلسَّلَامُ was astonished and she started to dig. He said that Abu Qāsim (Muḥammad صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ) said if she had left it, the water would have flowed on the surface of the earth. She drank from the water and her milk increased for her child.

He said that some people from the tribe of Jurhūm came to the bottom of the valley when they had seen some birds. And this had astonished them and they said that there cannot be birds unless there is water, so they sent a messenger. He looked and found water, so he went to them and informed them. They came to Hājar رَضِيَٱللَّهُعَنۡهَا and they said "Oh Mother of Ismāʿīl عَلَيۡهِٱلسَّلَامُ, will you give us permission to be with you or dwell with you?" When her son became of age, he married a woman from them (The tribe of Jurhūm)[3]

[3] Saḥīh Al-Bukhāri 3365

This Ḥadīth then carries on and talks about how Ibrāhīm عَلَيْهِ ٱلسَّلَامُ used to visit his family in Makkah.

So you can see from the above Ḥadīth how Hājar رَضِيَ ٱللَّهُ عَنْهَا and Ismāʿīl عَلَيْهِ ٱلسَّلَامُ came to Makkah, where his progeny would settle. Eventually Rasūlullāh ﷺ would be born in the same locality.

## The differences in belief

You can see the differences in the version of events according to Christianity compared to Islām. The main difference being, that we believe Ismāʿīl عَلَيْهِ ٱلسَّلَامُ was only a baby, he was still being weaned when they came to Makkah, but according to the Bible he was a lot older, around 14 years of age when they left

We can also see how the Bible does mention Hājar رَضِيَ ٱللَّهُ عَنْهَا was left alone and she was given a well of water and a great nation was made from Ismāʿīl عَلَيْهِ ٱلسَّلَامُ.

## Ismāʿīl عَلَيۡهِٱلسَّلَامُ

Now let's go back to Ismāʿīl عَلَيۡهِٱلسَّلَامُ. He was the first born of Ibrāhīm عَلَيۡهِٱلسَّلَامُ and there were many events, which were recorded about him and his father. We hear many of these during the talks on ʻĪd Al-Aḍha. I will do a quick summary Inshā'Allāh.

### The Sacrifice

Ismāʿīl عَلَيۡهِٱلسَّلَامُ was the son who Ibrāhīm عَلَيۡهِٱلسَّلَامُ was going to sacrifice after getting the command from Allāh سُبۡحَانَهُۥوَتَعَالَىٰ. According to the Jewish and Christian religions, it was Isḥāq عَلَيۡهِٱلسَّلَامُ and not Ismāʿīl عَلَيۡهِٱلسَّلَامُ who was going to be sacrificed.

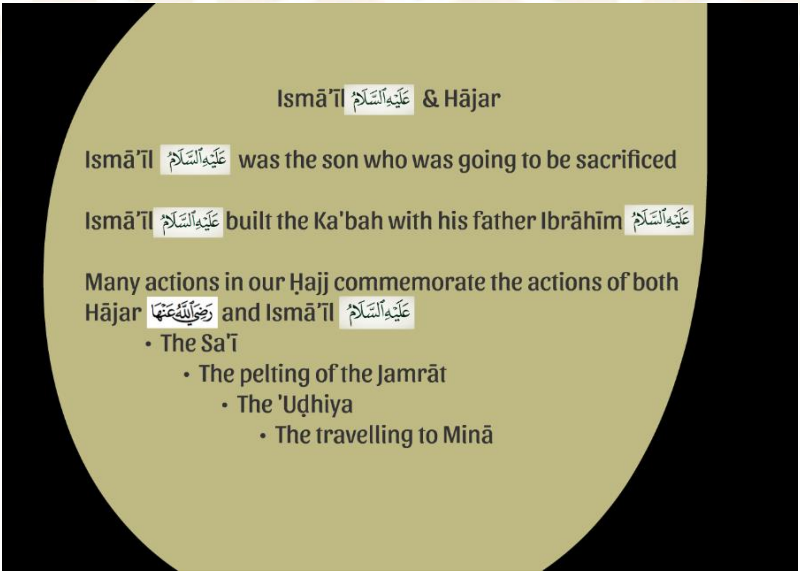
In order to sacrifice him, Ibrāhīm عَلَيۡهِٱلسَّلَامُ took him to Minā, and on the way Ibrāhīm عَلَيۡهِٱلسَّلَامُ pelted Shayṭān who was trying to make him stop. Allāh سُبۡحَانَهُۥوَتَعَالَىٰ then sent a ram in Ismāʿīl عَلَيۡهِٱلسَّلَامُ place which was sacrificed.

### The building of the Kaʿbah

Ibrāhīm عَلَيۡهِٱلسَّلَامُ and Ismāʿīl عَلَيۡهِٱلسَّلَامُ built the Kaʿbah and it is still standing this day in the very same place. It has been rebuilt and repaired a number of times since then, one such time was during the life of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ and we will discuss later.

## The Ḥajj

The actions of Ibrāhīm عَلَيْهِ ٱلسَّلَامُ, Hājar رَضِيَ ٱللَّهُ عَنْهَا and Ismāʿīl عَلَيْهِ ٱلسَّلَامُ , are still to this day commemorated in our Ḥajj, the Saʿī between Ṣafā & Marwah, the pelting of the Jamrāt, the Uḍḥiya, (qurbāni,) the travelling to Mina etc. are all actions which were performed by them.



## After Ismāʿīl عَلَيۡهِٱلسَّلَامُ

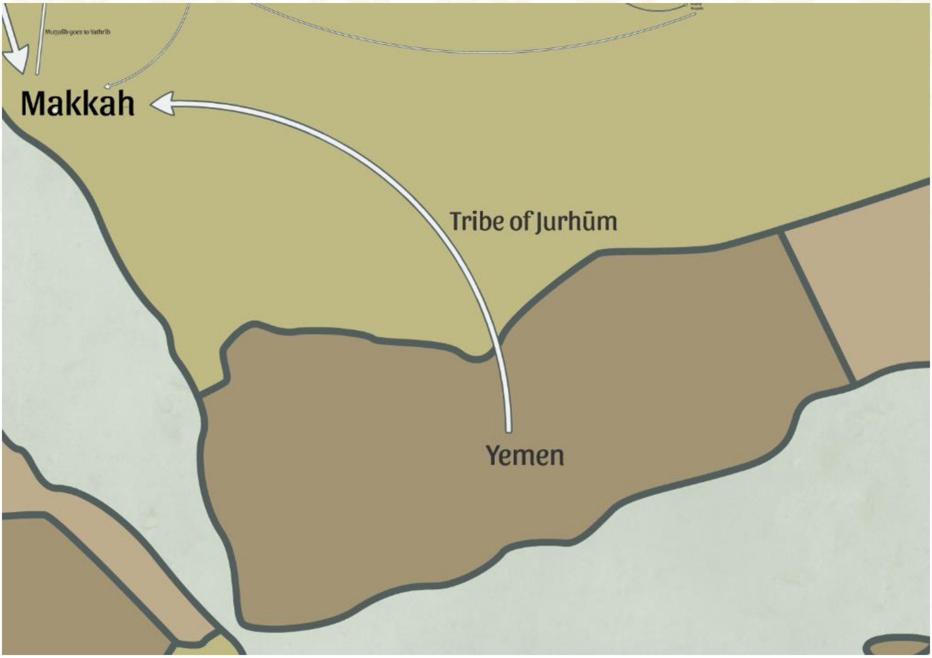
Now in the book Muḥammad صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ by Martin Lings, it states that the descendants of Isḥāq عَلَيۡهِٱلسَّلَامُ also venerated the Kaʿbah because it had been built by Ibrāhīm عَلَيۡهِٱلسَّلَامُ. For them it was a tabernacle, which means a meeting place for worship.



The descendants of Ismāʿīl عَلَيۡهِٱلسَّلَامُ grew in number and started to move away from the valley of Makkah. They would take stones from the holy precinct and then perform rites in honour of them. Now there were also pagan tribes whose influence introduced idols to these stones and eventually, these idols were brought to Makkah. They were set up inside and around the Kaʿbah and the Jews who had previously visited the Kaʿbah now stopped coming. So now, we now we know how the idols ended up in the Kaʿbah.

## The Tribe of Jurhūm

The tribe of Jurhūm had come and settled in Makkah. They had come from Yemen and Ismāʿīl عَلَيْهِ ٱلسَّلَامُ had married one of their women. There was another tribe called the Khuzā'ah who were also descended from Ismāʿīl عَلَيْهِ ٱلسَّلَامُ but had migrated to Yemen. The tribe of Jurhūm started to commit all sorts of injustices until they were driven out of Makkah. Before they left they even buried the well of zam zam. Now their place as the lords of Makkah was taken up by the Khuzā'ah, but they did not search for the well of zam zam.



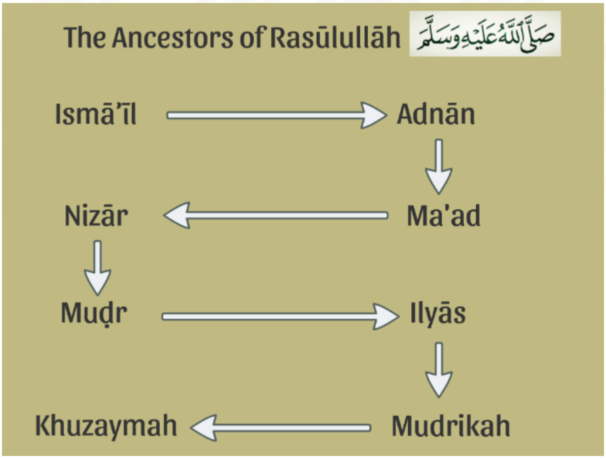
## The Ancestors of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ

Now let us look at the ancestors of our Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ as mentioned by Imām Bukhāri in his Ṣaḥīḥ. As we go through the names, Inshā'Allāh we will mention any extra information as and when necessary:

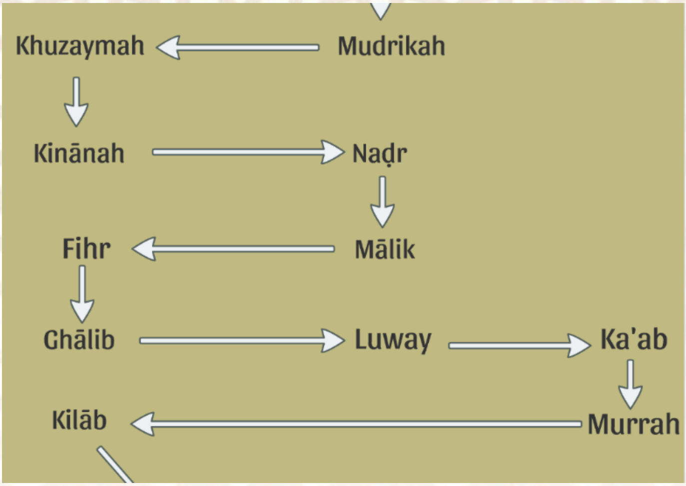
We have learnt that Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ lineage goes back to Ibrāhīm عَلَيْهِ ٱلسَّلَامُ through his son Ismāʿīl عَلَيْهِ ٱلسَّلَامُ. Now the lineage that is mentioned by Imām Bukhāri does not go all the way back to Ismāʿīl عَلَيْهِ ٱلسَّلَامُ but to Adnān.

Adnān – From the progeny of Qirār ibn Ismāʿīl عَلَيْهِ ٱلسَّلَامُ

Ma'ad,
Nizār
Mudhr
Ilyās
Mudrikah
Khuzaymah



Kinānah
Naḍr
Mālik,
Fihr
Ghālib,
Luway
Kā'ab,
Murrah
Kilāb,
Qusayy




## The Quraysh

Another tribe which descended from the children of Ibrāhīm عَلَيْهِ ٱلسَّلَامُ was the Quraysh. The accepted opinion is that the Quraysh descend from Naḍr ibn Kinānah.

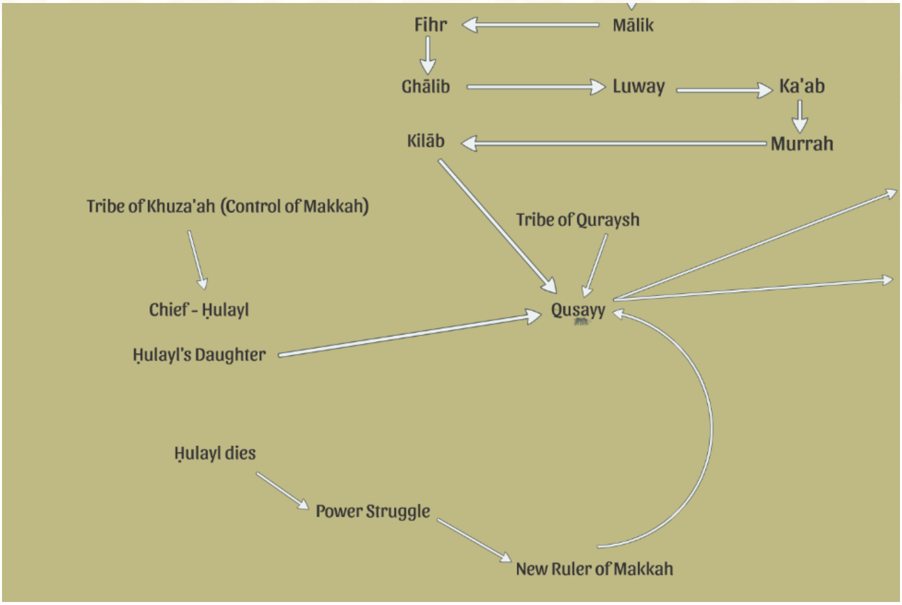
Now what does the name Quraysh mean?

Quraysh is the name of a sea creature who due to its strength is more powerful than the other creatures. It eats any creature it wishes to, but no creature is able to eat it. In the same way the people of the Quraysh due to their strength and bravery were more powerful than the other tribes and hence got the name of Quraysh.

Now, we pick up around 400 years after ʻĪsā عَلَيْهِ ٱلسَّلَامُ so just over 1600 years ago. The tribe of Khuzā'ah was now in control of Makkah.

## Ḥulayl – to Qusayy

The chief of the Khuza'ah was called Ḥulayl and he had a daughter who married a man from the Quraysh, whose name was Qusayy. Now Qusayy was preferred by his father in law over his own sons and after Ḥulayl died, a fierce battle took place which ended in arbitration, which means the dispute was settled. It was agreed that the new guardian of the Kaʿbah would be Qusayy and he would rule over Makkah.



Qusayy united the different parts of the Quraysh. In the beginning, they used to live in separate places, some lived in the mountains and some in the desert.

## Zuhrah, Taym & Makhzūm

Qusayy was from the Quraysh, so he brought those who were closest to him in relation and settled them in the valley of Makkah. There was his brother Zuhrah, Taym his uncle and Makhzūm who was his cousin as well as a few more. Qusayy brought them all together to live in Makkah. Those who were distantly related to Qusayy settled in the outskirts and were known as the Quraysh of the outskirts. He gave all of them space to build their houses.

Qusayy built for himself a large dwelling, which was known as the House of Assembly or the Dārun-Nadwa which was like the Parliament for the Quraysh. All of the major decisions were made in this place. War councils were held there, as well as weddings, even the trade caravans used to leave from this point.

Qusayy alone was responsible for feeding and watering the pilgrims, in charge of Dārun-Nadwa, and collecting the taxes from people to pay for the upkeep of the pilgrims. After he passed away, these responsibilities were distributed among the different clans of the Quraysh.

## Responsibilities of the Quraysh

The Quraysh were in charge of other tasks as well to ensure that all the requirements of the pilgrims and the local tribes were met.

Hafiz 'Ayni, has mentioned them in Umdatul Qāri, a brief explanation is as follows:

**Ḥijābat** - The janitorial duties for the Baitullāh and Masjid – Responsibility of Banu ʿAbd-Dār

**Siqāyat** – To give zam zam to the pilgrims – Banu Hāshim –'Abbās رَضِيَٱللَّهُعَنۡهُ

**Rifādat** – looking after and helping the poor pilgrims and travelers. To fund this, some money used to be collected. – Banu Naufal

**Imārat** – Looking after, protecting the Baitullāh and making any repairs.

**Safārat** – To arbitrate between two parties, Banu Adiy – 'Umar ibn Al-Khaṭṭāb رَضِيَٱللَّهُعَنۡهُ

**Nadwa** – the Parliament of the Quraysh – the Amīr – Banu Asad

**Qubba** – Arranging the tents in the times of war – Banu Makhzūm – Khālid ibn Al-Walīd رَضِيَ ٱللَّٰهُ عَنْهُ

**Lawā** – Knowledge of the community - Banu Umayyah – Abu Sufyān رَضِيَ ٱللَّٰهُ عَنْهُ

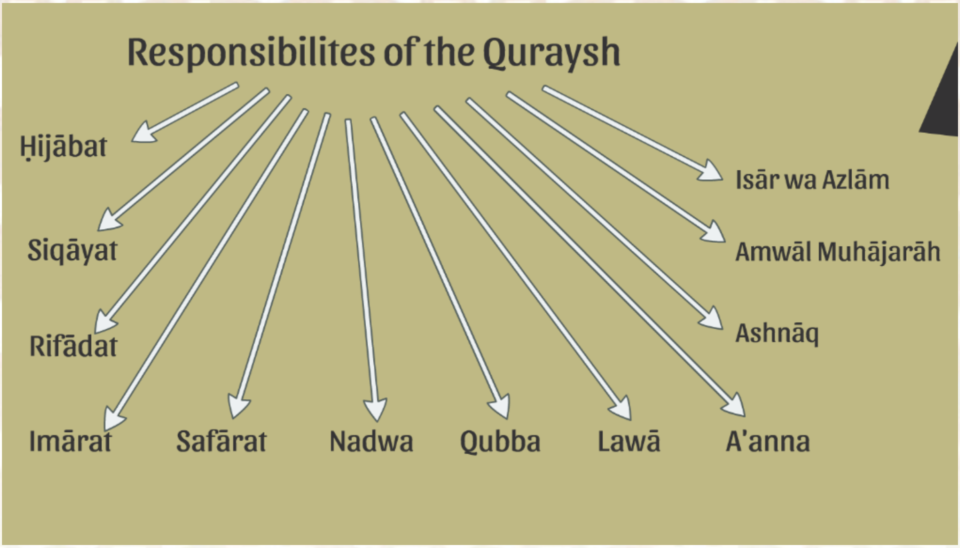
**A'Anna** – Arranging the cavalry in the times of war - Banu Makhzūm – Khālid ibn Al-Walīd رَضِيَ ٱللَّٰهُ عَنْهُ, even in the time of Jāhiliyyah, Khālid ibn Al-Walīd رَضِيَ ٱللَّٰهُ عَنْهُ, was the Amīrul Ḥarb

**Ashnāq** – helping those who could not afford to pay a diyat – Blood writ or a tāwān – ransom – Banu Taym – Abu Bakr As-Siddīq رَضِيَ ٱللَّٰهُ عَنْهُ

**Amwāl** – **Muhājarah** – looking after the wealth which was given to the idols as offerings or for oaths – Hārith ibn Qays

**Isār wa Azlām** – using divining arrows to determine if it was a good time to travel or not – Banu Khazraj – Safwān ibn Umayyah

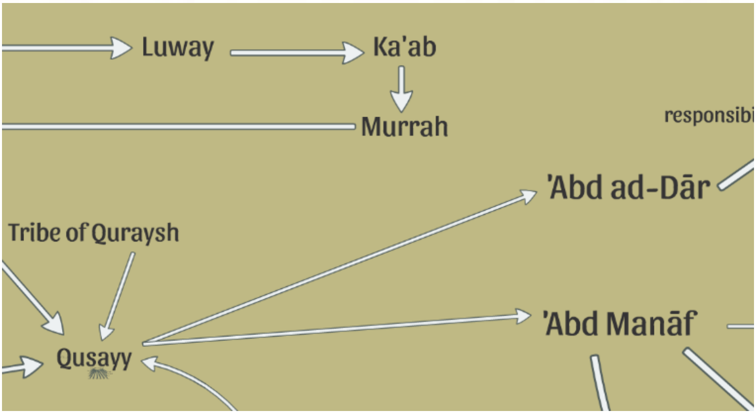
You can see there were at least 12 different responsibilities given to various families and people from the Quraysh


Responsibilites of the Quraysh
Ḥijābat
Siqāyat
Rifādat
Imārat
Safārat
Nadwa
Qubba
Lawā
A'anna
Ashnāq
Amwāl Muhājarāh
Isār wa Azlām

## ʿAbd Manāf & ʿAbd Ad-Dār

Qusayy had 4 sons. The eldest was called ʿAbd Ad-Dār and he had another son whose name was ʿAbd Manāf. Imām Shāfʿʿī says that his real name was Mughayrah. ʿAbd Manāf was well respected and honoured but upon his death, Qusayy preferred ʿAbd Ad-Dār, even though he was less capable than ʿAbd Manāf. Qusayy gave ʿAbd Ad-Dār all the rights and powers. Some of these were as follows:

- No one can enter the Kaʿbah, except he opens the door for him
- Only his hand can tie the knot for Quraysh, their ensign of war, meaning a flag or standard
- No one can draw water for the pilgrims, except those he gives the right to
- He will be the only one to provide food for the pilgrims
- The Quraysh shall not resolve any matter except in his house



## Hāshim

ʿAbd Ad-Dār accepted his father's wishes, but many people of the Quraysh supported the son of ʿAbd Manāf, who was called Hāshim, and demanded that the rights which the clan of ʿAbd Ad-Dār had, should be transferred to Hāshim.

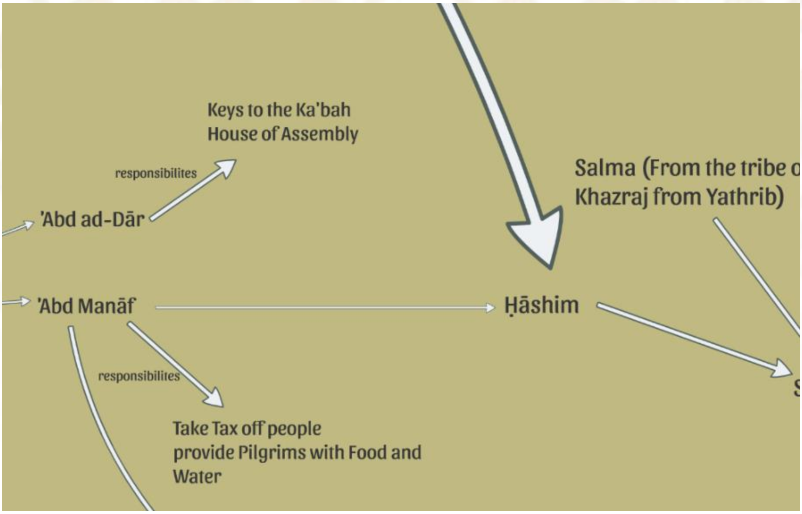
Imam Mālik and Imam Shāfʿī say that Hāshim's name was Amr. Once there was a famine in Makkah, Hāshim took some bread and broke it up into some broth and fed the people of Makkah. That is why his name became Hāshim because Hashm means to crush or break and Hāshim is the one who crushes or breaks. He did this not just once, but many times and he was known to be very generous. He was very hospitable and his table was always waiting for people. He would assist the poor travellers and give them camels.

Now as I had mentioned, many people in the Quraysh had demanded that the rights given to the clan of ʿAbd Ad-Dār should be given to Hāshim. It got to a point where both groups were about to fight each other, we have to remember that fighting was not allowed in the Ḥaram, even in those days, so they had to leave this area to fight.

At that time a compromise was suggested. The sons of ʿAbd Manāf would have the right to take the tax off the people and provide the pilgrims with food and water. All of the other rights would be

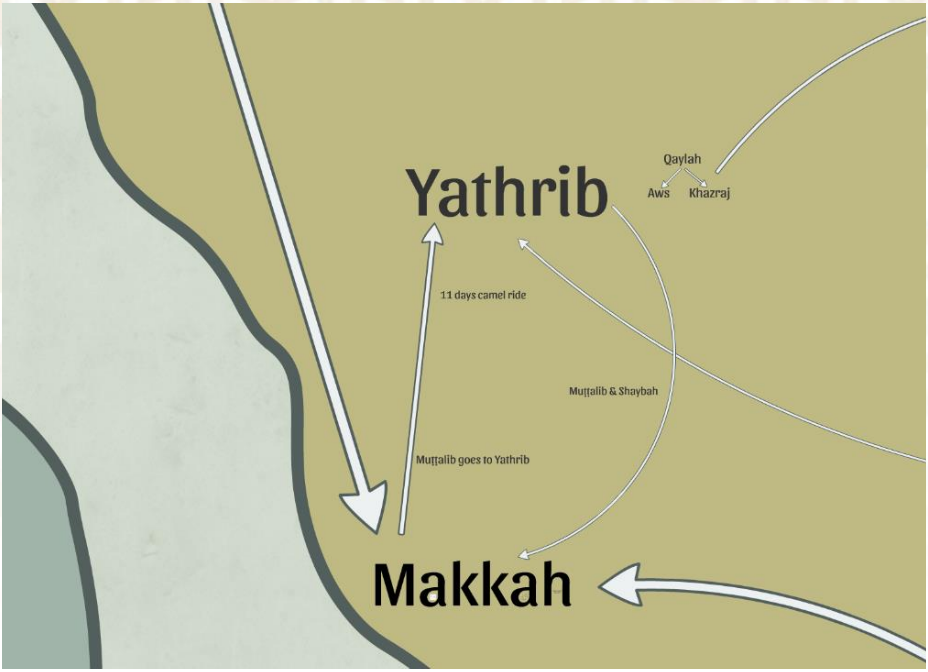
kept by the sons of ʿAbd Ad-Dār, like having the keys to the Kaʿbah and their house continuing to be the house of assembly.

The brothers of Hāshim decided that he would take the responsibility of looking after the pilgrims. Hāshim was very much honoured, he was the one who established the two great trade journeys from Makkah, in the winter to Yemen and in the summer to Shām.

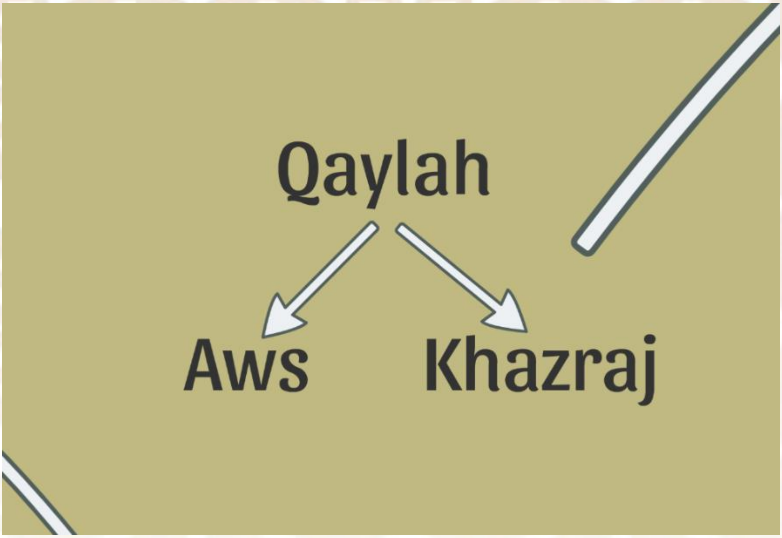


## Yathrib

On the summer trade route to Shām, 11 days' camel ride north, was the oasis town of Yathrib. At one time Yathrib was inhabited by mainly Jews but now there was an Arab tribe from the South who was in control of it.



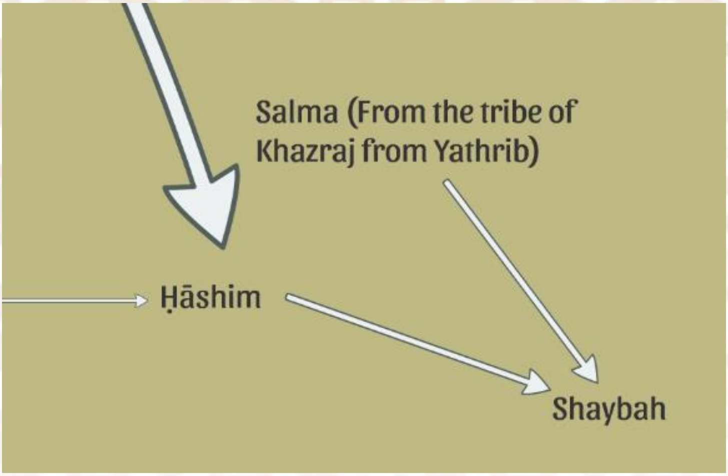

The Arabs of Yathrib were known as the sons of Qaylah who was one of their mothers. She had two sons, one called Aws and another called Khazraj, so now there were two tribes, named after each son.




## Shaybah

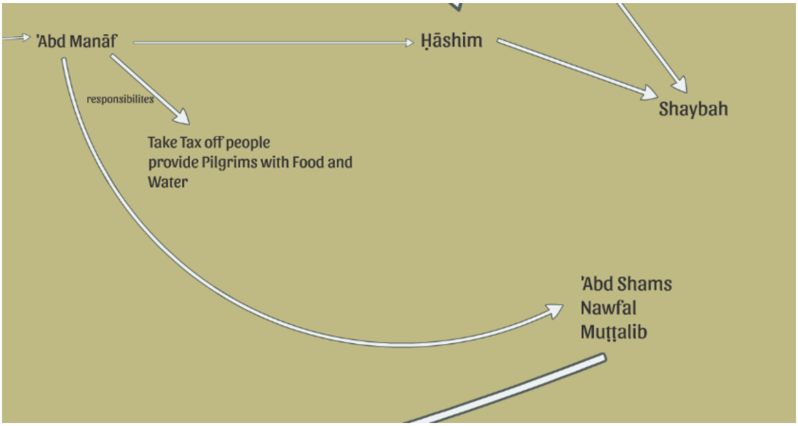
Hāshim married a woman from Khazraj who was called Salma. She agreed to marry him on the condition that she keeps control of her affairs and if she has a boy, he would stay with her in Yathrib until he was 14 years old. Hāshim agreed to this.

She gave birth to a baby boy and due to having a single white hair he was named Shaybah. Hāshim would visit his wife and child when he went to Shām. During one of his journeys, Hāshim fell ill and passed away in Gaza, in Palestine.




## The brothers of Hāshim

Hāshim had 2 full brothers, meaning they shared the same mother and father, ʿAbdus Shams and Muṭṭalib. He also had a half-brother called Nawfal. Now ʿAbdus Shams and Nawfal were busy with their trade so Muṭṭalib took over the responsibility of feeding and giving water to the pilgrims.

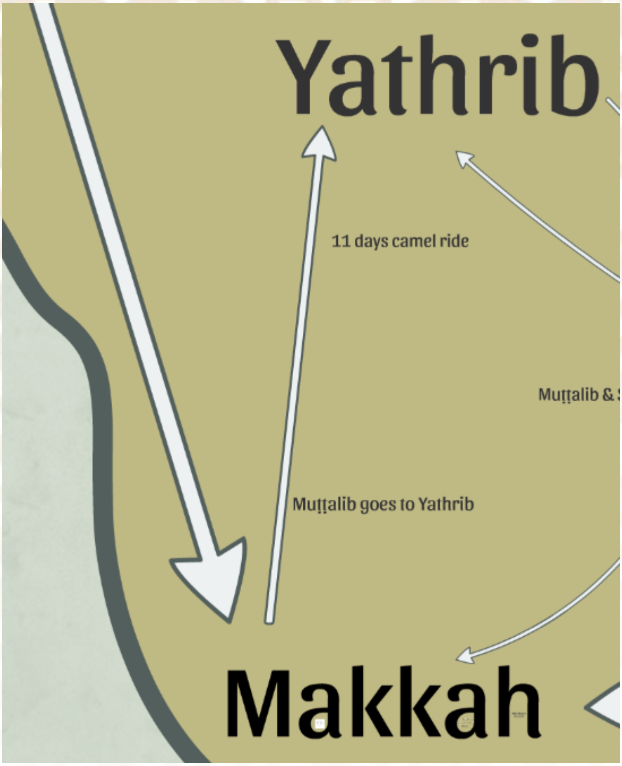


Muṭṭalib now starting to think about who would his successor be? Hāshim had 4 sons in total, 3 by other wives and one by Salma in Yathrib. Excellent reports were coming in of Shaybah and he began to show signs of having the gift of leadership as well. When compared to his brothers and even Muṭṭalibs' own sons, he was showing more promise.

## Muṭṭalib goes to Yathrib

Now Muṭṭalib had received all of these reports of his nephew Shaybah, so he decided to go to Yathrib and check out this boy himself. When he saw Shaybah, he was impressed and asked his mother Salma to put him under his care. She refused and the boy would not leave without the permission of his mother.

Muṭṭalib explained to both of them that Makkah had a lot more possibilities to offer then Yathrib. There was a strong likelihood that one day Shaybah will hold a position of office like his father and become a chief of the Quraysh, but first he has to become integrated with the rest of the people. The words of Muṭṭalib managed to convince them both that it would be best for Shaybah to now go with Muṭṭalib to Makkah.



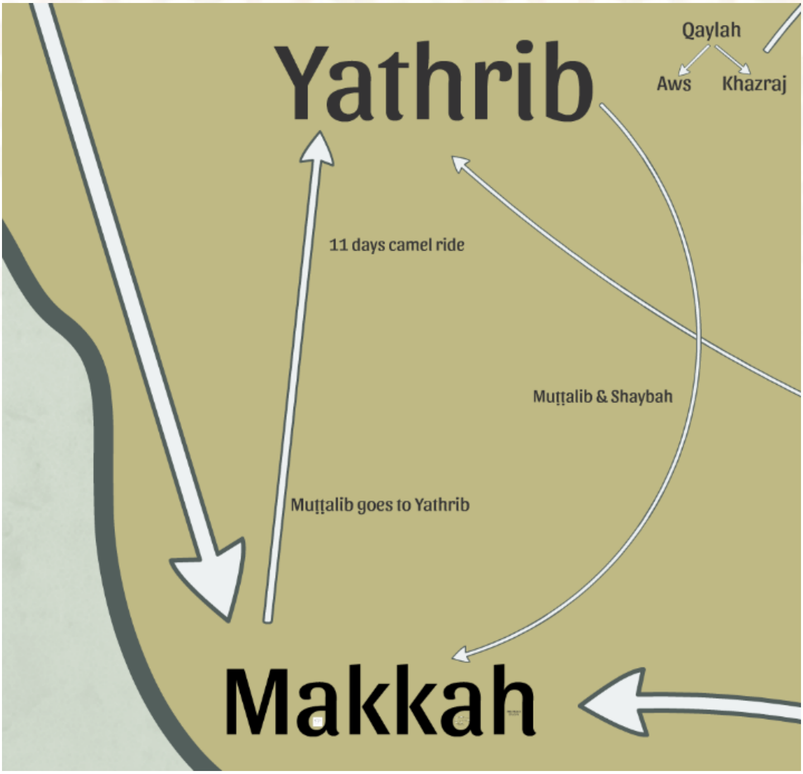

## The boy on the camel

Muṭṭalib now took his nephew Shaybah to Makkah. He put him on the back of his camel and rode into Makkah. As he was riding in, some people were looking at the stranger sat on the back of the camel, looking dusty and dishevelled. They said that is ʿAbdul Muṭṭalib, Al-Muṭṭalibs' slave.

When Muṭṭalib heard this, he told them that it was the son of his brother Hāshim! When he said these words the people laughed

and news of this blunder reached the people throughout the city, but from that day on, Shaybah was known as ʿAbdul Muṭṭalib!

As time went on, ʿAbdul Muṭṭalib fulfilled the potential he had shown as a boy and when Muṭṭalib died, he succeeded him in now being the person responsible for the feeding and watering of pilgrims. No one disputed this. It is said that he surpassed the fulfilment of this task, even more so than his uncle and father!



## Summary

The lineage of the Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ goes all the way back to Ibrāhīm عَلَيْهِ ٱلسَّلَامُ.

Ibrāhīm عَلَيْهِ ٱلسَّلَامُ second wife Hājar رَضِيَ ٱللَّهُ عَنْهَا and son Ismāʿīl عَلَيْهِ ٱلسَّلَامُ emigrated to Makkah. We went through in detail how they got to Makkah and we narrated a Ḥadīth from Ṣaḥīḥ Al-Bukhāri which explained this episode from an Islāmic perspective. We also talked about the Christian version of events.

The descendants of Ismāʿīl عَلَيْهِ ٱلسَّلَامُ settled in and around the valley of Makkah.

Initially it was the tribe of Jurhūm who was in charge of Makkah, then the tribe of Khuza'ah. The leader, Ḥulayl of the Khuza'ah got his daughter married to Qusayy who was from the tribe of Quraysh.

The Quraysh ended up in control of Makkah. The families of two of Qusayy's sons, ʿAbd Manāf and ʿAbd Ad-Dār shared the responsibilities of the Quraysh. Hāshim the son of ʿAbd Manāf, got married to a woman called Salma who was from the city of Yathrib, which would be later known as Medinah. Together they had a son who was named Shaybah.

After Hāshim passed away, his brother Muṭṭalib, went to Yathrib to bring Shaybah to Makkah so he can take his place amongst the tribe.

As they rode into the city, he was called ʿAbdul Muṭṭalib because some people thought he was the slave of Muṭṭalib, when in fact he was the son of his brother Hāshim. This new name ʿAbdul Muṭṭalib stayed with him and in the next booklet we will Inshā'Allāh go through more details of his life, all the way to the birth of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

**Summary**

- Lineage goes back to Ibrāhīm عَلَيْهِ ٱلسَّلَامُ
- His wife Hājar رَضِيَ ٱللَّهُ عَنْهَا and son Ismā'īl عَلَيْهِ ٱلسَّلَامُ migrated to Makkah
- Descendents of Ismā'īl عَلَيْهِ ٱلسَّلَامُ settle in and around Makkah
- The Tribe of Khuzā'ah takes control of Makkah
- The Quraysh then take over and Qusayy become the Leader
- The families of 'Abd Manāf and 'Abd Ad-Dār share responsibilites
- Hāshim the son of Abd Manāf marries Salma from Yathrib
- They have a son called Shaybah
- Muṭṭalib, the brother of Hāshim goes to get his nephew Shaybah from Yathrib
- His nephew is called 'Abdul Muṭṭalib

Sīrah of Muḥammad ﷺ

Part 1 - The Lineage of the Rasūlullāh ﷺ

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